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time that the book was divided up, and began to circulate in parts under other names—a fact which may be partly accounted for by the popularity the apochryphal books of acts enjoyed among Manichæans and Priscillianists, which tended to destroy their favor among the orthodox.

All scholars will unite in congratulating Dr. Schmidt on the completion of his laborious task, and in thanking him for rendering such patient service to the common cause, knowing all the while that his results were bound to be fragmentary and his conclusions in part only tentative.

JOHN WINTHROP PLATNER.

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### THE LIFE AND WORK OF JESUS

Christian literature in our day is exceedingly rich in excellent treatises on the life and ministry of Jesus, written from almost every conceivable point of view. Some of these books, like Weiss's *Leben Jesu*, or Edersheim's *Life and Times of Jesus the Messiah*, or Keim's *Geschichte Jesu von Nazara*, are monuments of painstaking industry and erudition. Many of these lives of Jesus mark an advance in our knowledge of the time in which Jesus lived, and lead to a better and fuller understanding of his recorded words. The question may, therefore, not be deemed inappropriate when a new book<sup>1</sup> on the life of Jesus comes up for review, whether it is an addition to what we already have. Dr. Barton's book will not take the place of the more scholarly treatises just mentioned, but it has several features which will win for it a large and grateful class of readers. It is written in an attractive style, fresh and picturesque, by a clergyman who has had much opportunity during his pulpit ministrations to acquaint himself with the gospel records of Jesus' life. The evidences of this pulpit preparation are very marked in the book. Thus, for example, in chap. xx, "the boy with the basket" is the starting-point for an interesting tale on the general usefulness of the small boy. The special feature of the book, however, is the richness of its illustrations. The author has succeeded in bringing together with good judgment about 350 half-tone pictures, the greater number from the masters in Christian art. To these are added illustrations taken from photographs on the spot. These illustrations are calculated to make the life of Jesus and the scenes of his ministry seem real, but they may also confuse the imagination by their very great number

<sup>1</sup> *Jesus of Nazareth: The Story of His Life and the Scenes of His Ministry*. With a chapter on "The Christ of Art." By William E. Barton. Boston: Pilgrim Press, 1903. 558 pages. \$2.50, net.

and cause the text to be left unread. In the last one hundred pages of the book the author has added a popular excursus on the influence of Jesus on art. The text in this chapter is too brief to be of any special service to one who has no previous knowledge of Christian art, but the illustrations which accompany the text are among the finest in the book.

Quite in contrast with the book just noted is a volume<sup>2</sup> which might not inappropriately have been entitled a "Jewish Life of Jesus." The book is an imaginative sketch of Jesus as he appeared to a member of the Sanhedrin which condemned him to death. Thirty years after this occurrence this sanhedrist recalls for the benefit of a Greek friend of his the incidents of the rejection of Jesus by the Jews. The book is cleverly written, but with such a naïve confidence in the "conclusions"—which very often are only ingenious guesses—of some radical critics on the question of the sources for the life of Jesus, that one questions whether the author himself knows anything at all about this great historical question. In the opinion of the author, the canonical gospels contain too much that is mythical and legendary, and cannot tell us the "story" of Jesus; oftentimes the apocryphal gospels follow, according to Jacobs, a more primitive tradition than do our gospels; it is probable that "the majority of speeches placed in Jesus' mouth by the fourth evangelist were obviously concocted *ad hoc*." These are some of the author's "conclusions." The less one knows of the synoptical problem or of the Johannine question, the more readily does this way suggest itself of settling the question as to the relation of the canonical gospels to the other contemporary literature of the apostolic age. The author's bland assertion that it remained for a Jew to call attention to the only reliable "sources" from which the "story" of the life of Jesus ought to be written is only an added evidence of his lack of knowledge of the important critical question with which Christians have concerned themselves. The book hardly merits the extended notice we have given it.

It is stimulating to mark the positive, aggressive, and yet discriminating note which characterizes the apologetic literature of our day. Mr. Ballard's pamphlet<sup>3</sup> is a reprint of chap. viii of his larger work entitled *The Miracles of Unbelief*, which has just passed through its fourth edition. The gospel literature portrays Jesus as the "purest, sweetest, and noblest character in all human history." He must have been such a man, or a conscious liar, or a self-deluded fanatic. But it is impossible to believe

<sup>2</sup> *As Others Saw Him: A Retrospect, A. D. 54.* By Joseph Jacobs. New York: Funk & Wagnalls, 1903. 230 pages. \$1.25.

<sup>3</sup> *Jesus Christ, His Origin and Character.* By Frank Ballard. New York: Imported by Charles Scribner's Sons, 1903. 32 pages. \$0.20, net.

that the mightiest movement toward all that is purest and best in the spiritual uplift of the race could have been originated either by a wilful deceiver or a deluded fanatic.

Dr. Sachse's pamphlet,<sup>4</sup> while having the same apologetic end in view, lays emphasis upon the reasonableness of faith in a supernatural Christ. This faith he describes as a mighty impression of God on the soul and a fact in the believer's experience. In the case of the disciples of Jesus this faith was of gradual growth, from trust in him as a worker of miracles to the grateful acknowledgment of him as the giver of eternal life. Christians today are not obliged to pass through these several processes, because the glory of Jesus is now apparent to all who will take interest enough in personal religion to find out. The object of the believer's faith is the Christ whose matchless life attests the claim he made to be the Savior of the world. He could not at one and the same time be the Savior of mankind and a self-deceived dreamer.

To Christian apologetics belongs also a volume by Dr. Faunce,<sup>5</sup> which defends the proposition that a belief in the reality of Christianity presupposes as its basis the credibility of the historical records respecting Christ's virgin birth, his resurrection and ascension. Dr. Faunce's definition of Christianity is noteworthy: "that series of events belonging to the earthly career of Jesus Christ which began with his advent and closed with the ascension."

On the *teachings* of Jesus there lie before us three volumes, the first of which embodies the class lectures of the late principal of Manitoba College, at Winnipeg, Dr. King. The title<sup>6</sup> accurately defines the scope of the book. It is not a biblical theology of the entire New Testament, but a systematic presentation of the doctrinal, ethical, and eschatological teachings of Jesus Christ. Dr. King uses the word "theology" in its broadest sense, as a setting forth of all of God's relations to man. The method of the book is not the one usually employed, at least not in the older treatises on dogmatic theology. All doctrinal statements, while broadly used at first as propositions, are nevertheless conclusions derived from a careful, and at times somewhat lengthy, exegetical study of relevant Scripture passages. This makes the book very serviceable for

<sup>4</sup> *Wesen und Wachstum des Glaubens an Jesum Christum.* Von Eugen Sachse. Barmen: Wappertaler Traktat-Gesellschaft, 1903. 23 pages. M. 0.30.

<sup>5</sup> *Advent and Ascension; or, How Christ Came and How He Left Us.* By D. W. Faunce. New York: Eaton & Mains, 1903. 215 pages. \$0.75.

<sup>6</sup> *The Theology of Christ's Teaching.* By John M. King. Chicago: Revell, 1903. xx + 484 pages.

class-room work. The field of inquiry, by being limited to the study of the four gospels, makes the teaching of Jesus stand out more prominently than in treatises which operate on a wider basis. The author does not argue the question as to whether we have trustworthy accounts of the teaching of Jesus in our canonical gospels, nor does he recognize any variations of conceptions as to Christ's teaching between the synoptists on the one hand and the fourth gospel on the other. He blends the teaching of the four gospels. At this point criticism may assail the book. It is not to be expected either that Dr. King's interpretation of every passage from the gospels will have the assent of New Testament scholars. Indeed, we have come across entire sections in which a preconceived doctrinal, and once a sectarian, bias is plainly discernible; but these are minor blemishes.

The second book<sup>7</sup> contains the Cole Lectures for 1903, delivered before the Vanderbilt University by Bishop Hendrix, of the Methodist Episcopal Church, South, and are on the general subject of the teaching of Jesus. The course comprises six lectures, to which is prefixed a short "Foreword," in which the bishop states his position, in a general way, toward Christ and his teaching in these words: "Christ is the true realized religion for humanity; . . . he alone can solve all the perplexing questions as to the possibilities or even permanence of our race. . . . Less than a divine child means less than a redeemed race." This general attitude finds amplification in the lectures which deal respectively with "The Person of Christ," "The Human Life of Jesus," "The Immanent Christ," "The Atonement," "The Church," and "Christ's Ascension into Heaven."

The title of the third book<sup>8</sup> suggests another volume on dogmatics, but one finds on opening the book that it contains sixteen sermons on some of the greatest themes of the gospels. The author is a believer in a supernatural gospel, and he wants others to believe also. He speaks with great emphasis on the divinity of Christ, on the atonement, and on future retribution; but he does not become polemic, nor does he once defend any one theory in preference to another.

Any new treatise on the atonement must expect to be asked the question in our day whether in subject-matter or in manner of treatment there is that in it which will justify an addition to the already bulky and scholarly tomes we now possess on this important Christian doctrine. There is, we

<sup>7</sup>*The Religion of the Incarnation*. [The Cole Lectures for 1903.] By E. R. Hendrix. Nashville, Tenn.: Publishing House of the Methodist Episcopal Church, South, 1903. xii+270 pages. \$1.

<sup>8</sup>*The Teaching of Jesus*. By George Jackson. New York: Armstrong, 1903. xii+252 pages. \$1.25, net.

believe, room for Dr. Terry's new book.<sup>9</sup> It is a volume of moderate proportions, yet sufficiently full and accurate to make it acceptable to both the Bible scholar and the general reader. The author approaches his subject, not from the dogmatic, but from the exegetical point of view, and endeavors to give us an exposition of what the Bible writers have taught on the mediatorial work of Jesus Christ. The first four chapters are of a somewhat introductory nature: the ideals of the Incarnation as they are met with in the great ethnic religions, the fact of mediation as it is seen in the priestly service and the levitical ritual of the Jews, and in the thought of the Psalms and the Prophets. With chap. v the author takes up the conception of Christ's mediatorial work in the synoptic gospels, in the fourth gospel, in the other Johannine writings, in the letters of Peter and Paul, and in the epistle to the Hebrews. He is of the opinion that we must not look for any doctrinal statements on the significance of the death of Christ in the gospels, because in these writings we have the simple announcement of the fact of suffering by the Savior himself, and not the reflection of the disciples on these words. In the epistolary literature we may expect to find this fuller and more dogmatic treatment. The author devotes the major part of his volume to this literature. Some of the author's conclusions may be noted: On the significance of Christ's sacrificial death all the writers of the New Testament are in substantial agreement; they describe this death in symbolic and metaphoric language, which needs careful translation; the necessity for the atonement lies not only in the nature of God, but also in that of man, yet the sufferings of Christ were not penal; Christ's mediation was a continuous process rather than a finished work; it was essentially spiritual, and becomes personally effectual through faith.

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### SOME RECENT MISSIONARY LITERATURE

*Les Contemporains* is an illustrated weekly periodical published in Paris, each issue being made up of a short biography of some great man of the century. In this particular collection<sup>1</sup> of the issues of *Les Contemporains* the saints have been sorted out from the sinners, and twenty-four lives of

<sup>9</sup> *The Mediation of Jesus Christ*. By Milton S. Terry. New York: Eaton & Mains, 1903. 208 pages.

<sup>1</sup> *Les religieux et missionnaires contemporains*. Première série. Paris: Maison de la Bonne Presse. 400 pages.